5: Pages--iii M-5 (ca. 1925) 1933 FO42 Rundi FO42

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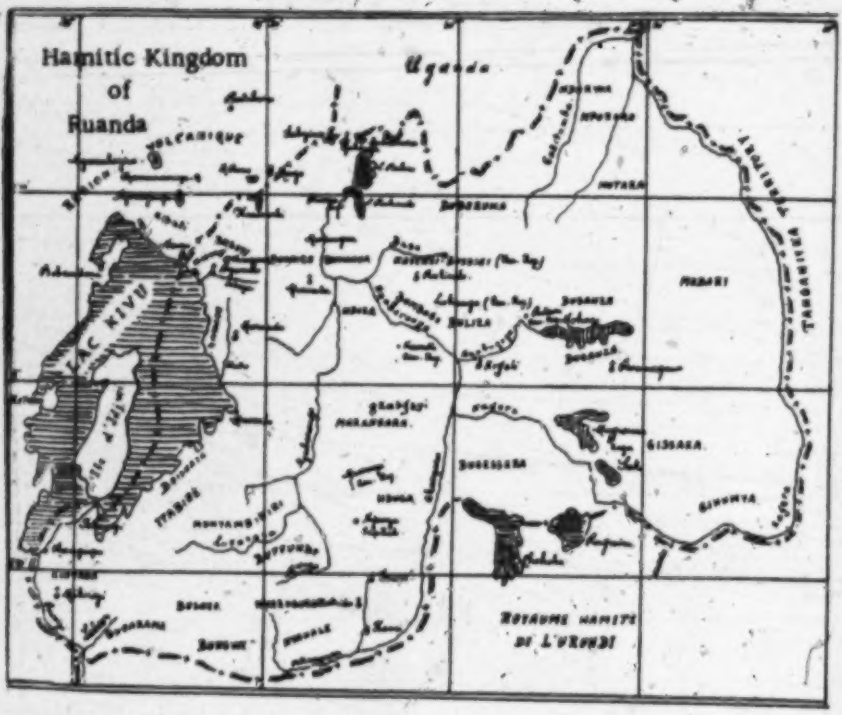

648 The kings of Ruanda also headed numerous expeditions into the Congo with no definite results other than pillage.

133 [137] As a whole, Ruanda is a high, rolling plateau. It was deforested to get rid of wild beasts and to supply pastures and fields for cultivation.

The northwest is a broken, picturesque, wooded region. There stands the chain of volcanoes, practically all of which are extinct today. /24/

The highest peaks are the Karisimbi (1), which is 4, 506 meters high; the Mikeno (2), or Mukuru mubi (3), which is 4, 380 meters high; the Muhabura (4), which is 4, 127 meters high; the Sabyinyo (5), which

[103 301] 1. Karisimbi, from the word amassimbi, a kind of white shell which the Batutsi of Urundi and Ruanda wear at the neck as an ornament. Because of its color it served to designate the snow that covers the summits, and by extension the highest mountain.

[103] 2. Mikeno, from the verb gukena, "to be bare."

[103] 3. Mukuru mubi, "a peak of difficult access."

[103 487] 4. Muhabura, from the verb guhabura, "to set on the right path," because this mountain serves as a landmark for travelers.

[103] 5. Sabyinyo, "big-toothed father," owing to its volcanic ridges.

133 is 3, 647 meters high; the Mago (6), which is 3, 711 meters high; the
103

6. It is found wrongfully designated under the name of Visoke on some maps. /Visoke/ is a derivation of the term Bisoko, which is the name of the region itself.

Gahinga (7), which is 3, 474 meters high; etc.

7. Gahinga, "the little summit."

Father Paul Barthélemy, the founder of the Nyundo mission in the Bugoyi, was the first to climb the Karisimbi. This is why the name of Barthelemy peak is given on some maps to the highest peak.

The Mikeno, which had until now been regarded as inaccessi-
133 ble, has had its impregnability violated by daring explorers (8). Each

8. During the summer of 1927, on July 25, Fathers Van Hoef and Depluet and Mr. and Mrs. Leonard succeeded in surmounting all obstacles by using a rope and a small ladder. They reached the southern peak, which is separated from the other by an abyss. The summit forms a sloping esplanade covered with volcanic gravel.

of its two slender points ends in an immense and nearly vertical rock, from 300 to 400 meters high.

The so-called "Plain of the Volcanoes" extends between the Rutchuru and Lake Kivu. It is strewn with blocks of lava and hundreds of craters of varying size.

Among the active volcanoes, let us mention the Nyiragongo (3, 496 meters) of perfectly classic shape. The /25/ main crater, with

133 Then there are in order of size: Mohazi in the Buganza, Mugessera and Sake in the Gissaka, Ruhondo (at an altitude of 1, 750 meters) and Bolero (at 1, 065 meters) in Mulera, and Karago in Lwankeri plain.

In the Bugessera there are several ponds: Murago, Mirayi, Kagomasi, Chohoha, Gaharwa, Kilimbi, etc. The small land of Bgiriri, which is adjacent to Gissaka toward the south, includes Birira /pond/.

The two rivers that wind through Ruanda are: the Nyabarongo /Nyawarongo/ (1) and the Akanyaru (2). The former, to which

[103] 1. Nyabarongo, from the verb kulongora, kulongoroka, "to go far away." This river was called thus because it flows throughout Ruanda.

[103] 2. Akanyaru, from the verb kunyaruka, "to rush." The speed of its flow gave rise to this name.

Mr. Kandt, the last German resident, gave the name of Caput Nili ("Source of the Nile") in a well-known book, is formed by the junction of two rivers, the Mwogo (3) and the Lukarara.

[823] 3. The violence of its flow and the volume of its waters during the rainy season occasion numerous tragic accidents, hence the ex-

[539] pression: "Mwogo! Thou doth not kill men, thou only taketh away those who come (of their own accord) to meet death," Mwogo! ntiwich' abantu, wicha abakwizaniye.

133 These two torrents have their source in the southwestern part of Ruanda. Their headwaters flow impetuously on a bed littered with rocks and pebbles.

Among the many subsidiaries of the Nyabarongo, let us mention in alphabetic order: the Base, Mukungwa (which comes out of Lake Ruhondo), Nyabugogo, which serves as an outlet for Lake Mohazi, etc.

The Akanyaru, whose basin is less extensive, also originates in the southwest and combines its waters with those of the Nyabarongo at the level of theBugesserd. /28/

After they join, these two rivers change their name to Kagera (1). Under this new name they enter the Victoria into which they

[103]

1. Kagera. This word comes from the verb kugera, "to deepen."

The Kagera slowly wanders through the plain, and its lazy waters overflow into large ponds and marshes infested with crocodiles and mosquitoes.

[136]

pour their yellow waters loaded with silt.

Lake Kivu receives only a small part of the waters of Ruanda. Its outlet is the Ruzizi River, which flows into /Lake/ Tanganyika after a tumultuous course of about 120 kilometers.

131 Ruanda, whose surface may be estimated at 30, 000 to 35, 000
161 square kilometers boasts a population that is believed to reach two million souls.

563 It is made up of three quite distinct ethnic groups: the Batutsi, or Hamites, the Bahutu of the Bantu group, and the Batwa, or Negrillos (Pygmies).

141 The Batutsi, who are thought to be of Egyptian or Abyssinian origin, (2) are tall in stature. Some measure as much as 2 or even

000

2. From an ethnological point of view the physical appearance of the Ethiopian people is an exception in

173 The varied origins of the tribes which occupied this area explain the multitude of autonomous groups found by the newcomers. The northern populations came almost in their entirety from the Mpororo and Ndorwa.

To the west, the Bagoyi on the east shore of Lake Kivu came from the Bgisha, Gishari, Mushari, Kamuronsi, and Bunyabungu, all of which are areas situated north and west of the lake. To the southwest, the Kinyaga inhabitants are a mixture of Banyabungu and Barundi /Rundi/. To the south and to the east, the population seems closely related to that of Urundi and Karagwe.

The most powerful tribe seems to have been the one that inhabited the Nduga. In the times of Kigeri I and /76/ Mibambge I Mutabazi, the tribe was ruled by the famous diviner-sorceror Mashira, who held the combined functions of king and priest. The reputation of this chief was due less to his military exploits than to the supernatural powers with which legend endows him. On the present soil of Ruanda there stood, among many others, the tiny kingdoms of Marangara, Bwana-Mkali (the Barenge), Burwe, Bgishaza, Budaha, Kingogo, Bugamba, Bushiru (1), Buhoma, Luhengeri, Bukonya, etc.

1. A province with a symbolic and meaningful name. The memories it calls to mind could not be expressed better.

[103] Bushiru is a noun derived from the neutral verb gushira, which means "to end," "to die out." It was lent this area whose inhabitants were incorrigible quarrelers and fighters who scorned death, who were always at war, who exterminated one another, and who killed those travelers who were sufficiently foolhardy to venture into the region.

173 The last one, Yuhi III Gahindiro, is mentioned only in connection with the fact that he raised a Mutwa /Batwa/ to noble rank and gave him his own daughter (Mulangamirwa) in marriage. The descendants of this couple make up the Basiete clan.

Where did those monarchs live? Which were their capitals?

The ancient royal residences (ibigabiro, ibisozi, imirwa), which are easily recognizable by the clumps of trees that mark the sites, are found most everywhere through the various provinces of Ruanda. They are found especially in the vicinity of Kigali, in the Nduga, after one crosses the Nyabarongo River, along the road to Nyanza and beyond, up to the Bwana-Mkali. Judging by the number of their dwellings, it seems that the Hamitic princes had made this central part of Ruanda their most select location, their favorite abode.

Matrimonial relations between conquerors and conquered were so frequent in the Nduga that the Bahutu of that province are strongly tinted with Hamitic blood. In order to explain the profusion of ancient residences, it must be added that certain monarchs such as Ruganzu II and Lwabugiri moved about readily and had many residences while their predecessors maintained only three or four (1).

● 103

1. Royal residences around Kigali:
Ntora, Kabuye, Rutare, Mwulire, etc.
In the Nduga:
Gibara (Lwogera and Lwabugiri), Runda (Musinga), Ishèru (Lwogera), Idjuru (Yuhi-Mazimpaka), Rukoma (Mibambge), Kanshyiri (Lwogera), Rugobagoba (Lwogera), Kamonyi (Lwabugiri and Musinga), Buhoro and Kivumu (Gahindiro), Mata, Lwamabare, Nyundo, etc.
In the Bwana-Mkalé:
Buhimba (Lwogera and Lwabugiri), Gikirambga (Mutara), Gisseke (Lwabugiri, Musinga), Ishyanda (Lwogera, Lwabugiri), Mwurire, Kisanze, Lussagara, etc.

773 This is how the young prince became willy-nilly the father of the
821 present Bashara, or rain-maker, lineage, which has inherited his
614 vocation.

If they wish to bring rain, these people[1] go outside, look at
789 the sky, and spread out their arms. If they wish to favor only the
921 hill they inhabit, they must sit. If they wish to benefit the entire land with their astonishing power, they must stretch out at full length and spread out their arms at the same time. The storytellers add that this is how the descendants of Rushara have acted ever since that time.

[686] Up to these last few years, rain makers were exposed to serious dangers. It was not unusual to hear that one or another of those unfortunate creatures had been killed or thrown into the river for failing to produce the needed rain on time.

[773] According to another interpretation of the same legend which is very popular in the central province of Nduga, Rushara disobeyed the orders of the sorcerer at the proddings of the demon of curiosity after he had crossed the Nyabarongo. The water ran out of the pot and spread onto the ground. Nyamukama was informed and replied that in order /431/ to get rain, all that was needed was to build upon the spot where the water from the vessel had been spilled, and to dig into the hill (mubuz' imvura, mwubake, muhafukure). Many of the kings of Ruanda have indeed elected this hill as one of their favorite capitals.

In times of drought it is customary to scratch its soil lightly as though searching for a spring, and it is said that Nyamukama's prophecies always come true. This is why the area is appropriately
[103] called Bgeramvura (kugera imvura), that is to say, "the place where rain comes forth."

It is for the same reason, and to obtain the same results, that at Mata in Marangara, people dig into both sides of the hill.

The first of the two holes is called "the fountain of milk" (iliba ry'amata) and symbolizes abundance. Cows will then yield more milk. The other hole is called by the name of "source of rain" (iliba ry'imvura). Just by dealing it a few blows with a hoe, a favorable influence is exercised upon the clouds, which will give forth a beneficent rain.

[1] [i.e., the Bashara. - Ann Ist]

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178 sticks so that the custom should not altogether lose its penal character.

2. Another improvement over the past has been the complete suppression during the two preceding reigns of the odious custom which prompted each new prince when he ascended the throne to send his troops into the Russokovu, between the Bugamba and Kingogo, to make war and receive their baptism of fire.

This was called "to make the king's spear drink blood" (guhir' icchumu ry' umwami).

Just as the Banyarwanda have the habit of leading their herds to the watering hole (guhir' inka) at the /463/ beginning of the day, a traditional custom also made it necessary for the king to make his spear drink blood (kunywesh' amarasso icchumu ry' umwami) upon his accession to the throne.

After killing some unfortunate people, the victorious warriors returned home.

The beginning of a reign could not be augured more auspiciously.

773 Ruganzu II Ndori was the first to launch such an expedition, which later became traditional.

He did this to punish the killers of his father. According to one version, which has already been cited (1), old King Ndahiro was

1. Cf. Book III, Histoire du règne de Ruganzu II, /History of Ruganzu II's Reign/ /not translated/.

killed at Russokovo, by the Bakongoro (a segment of the great Banyabyinshi faction) who had rebelled against him and whom he had set out to subjugate.

The expedition ended in disaster. Ndahiro, so the tradition adds, died there along with many of his followers. The rebels seized the king's drums and had them burned. Only the Kalinga, or palladium of the realm, escaped the conquerors. This is why the [103] place where the defeat took place has been known since by the name

773 of Rubi rw'inyundo, meaning "the evil of the hammer," to recall that
[103] the weapons wrought by the blacksmiths' hammers were fatal there to Ndahiro and his warriors (2).

2. There are numerous variations on this historical theme. The inhabitants of the Bugamba insist that Ruganzu II was smoked out of Kirengo Cave by the Banyabyinshi. Hence the custom, they say, of leading two of the inhabitants of the land to the capital, where they were beaten, in memory of and punishment for this misdeed. Others believe that it was Chyilima-Rugwe who was fatally injured by the Bakongoro and who, pursued by his enemies, came to die near Gasseke, where his skeleton was later found. These tragic circumstances would explain the 15 annual days of mourning in June, if the disaster was such as the chroniclers lead us to suppose.

178 3. Fortunate, too, is the abolition of the custom which prompted
643 the young king to kill one of his maternal uncles (nyirarume) with his own hands, an act which was political as well as /464/ superstitious, and which often followed close on the murder of the princes who were the monarch's relatives by marriage.

The prosperity of the realm was believed to depend on the fulfillment of cruel customs.

The abolition of these barbarous practices would be wholly to the credit of the Banyarwanda were it not for the fact that in 1895, at the time when Mibambge-Rutalindwa was deposed, the victorious Bega faction then in power committed innumerable atrocities toward

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2. Many of those former royal residences recall historic events which took place at the site or in the vicinity.

It was at Mwurire that Mutara I, a son of Ruganzu II, vanquished the king of Urundi, a Mutaga, whose lands extended that far at the time.

On Ruchunchu hill, not far from a former residence of Lwabugiri's at Rubugurizo (that is to say, according to the etymological sense of the word, "at the spot where the king's sons played backgammon"), the natives point out the spot where Mibambge-Rutalindwa, Lwabugiri's appointed heir, set fire to himself and his people /relations and friends/ in 1896, in some hastily built huts, when he found himself about to be captured by partisans of the powerful Bega family who had rebelled against him. In the Bumbogo, at places called Mbilima and Matovu, some tall fiscus trees mark the site /533/ of a dwelling formerly occupied by an important chief of the Batsobe clan who had married King Lwabugiri's own mother.

The latter, having grown up, wanted to wreak vengeance for what he regarded not only as a serious infringement of court custom but also as a crime of high treason.

His warriors surrounded the hill one day.

563 in their smaller stature, their squarer build, and their shorter legs.
142 The contrast is strongest in Mulera and Bugoye where the Bahutu gradually show transitions to the Bantu of the Congo forest. In central Ruanda the Bahutu show a not inconsiderable Batutsi influence. Here their features are more regular and more finely chiseled, their bodies not so stocky, and their heads longer. It is probable, [144] therefore, that the Muhutu owes the characteristics which distinguish him from the Bantu of the Congo forest chiefly to the "Hamitic" influence of the Batutsi. However, we must not lose sight of the possibility of a concurrent Nilotic influence which is so striking among the Massai and Bari.

167 101 Emigrants from the Congo state have played an important role in the settlement of Mulera and Bugoye. Dr. Kandt (1) uses

1. Kandt, R., Caput Nili (Berlin, 1904), p. 290.

the name Bakiga (Wakiga) for the immigrants. He translates it as "inhabitant of Pori." My inquiry revealed that "Bakiga" is the general term for the inhabitants of mountains, in contrast to "Banyamuyaga," the inhabitants of plains. On his surveyor's ●103 sketch of the map of Mpororo, Lieutenant Schwarz calls the country southwest of Buischingato (Luizigatu) "Rukiga." This was formerly called Ndorwa, since it is mountainous. The region southwest of Nyundo is also called Rukiga. Father P. Barthelèmy, who knows the country and is versed in the language, believes that the name of the Rugege Forest in the southeastern part of Kivu is derived from Rukiga.

167 101 The immigrants from the Congo are closely related to the Banyaruanda. On the Belgian map (2) the inhabitants of the

[113] 2. Carte de l'État Indépendant du Congo [Map of the Independent Congo State]. Scale 1:100,000. Lith. Justus Perthes, Gotha, 1907.

western edge of the graben [Rift Valley] are designated simply as

T75 823 sometimes large quantities of these reach the outside world. I repeatedly heard this explanation of volcanic activity. It sometimes happens, however, that Ryangombe drives spirits into the outer world as a punishment. Then they torment the living, who must make sacrifices so that Ryangombe will take the spirits back and thus free the living from molestation by these homeless.

[103] People from the region of Bobandana, whom I met on the way to Rutshuru, called Mount Nyiragongo Kilima ya Mungu, "Mountain of the Gods."

Lieutenant Von Parisch (1) also says that Ryangombe allegedly

1. Parisch, F.R. Von, "Zwei Reisen durch Ruanda 1902-1903 [Two Journeys through Ruanda 1902-03]," Globus, Vol. 86 (1904), p. 78.

lived in Muhawura with his court which consists of the souls of the babandwa dedicated to him. Only the souls of the nsigo, that is, the profane and those initiated into other cults, go to Nyiragongo after death. However, he concedes that, according to other accounts, Ryangombe lives in Nyiragongo.

The volcanoes play a very important role in the supernatural world of Ruanda. Captain Von Beringe (2) mentions that the birunga

2. Beringe, Captain Von, a report on his journeys in the region of the Kirunga volcanoes, Mitteilungen aus den Deutschen Schutzgebieten 1901, pp. 36, 37.

(plural of kirunga, "volcano") are named after the spirits which are said to live in them, such as Sabinio, Karisimbi, Mikeno, Nyamlagira, and Gonga. The last is the oldest among them. Formerly Nyamlagira, who was later exiled, was said to have lived with him. The later event is perhaps an allusion to the recent origin of the youngest volcano in this group.

[532] [300] Memorial Trees. There are no pictorial representations of the dead in Ruanda. I saw no sculpture or wood carvings that referred to them.

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

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The red line indicates the route taken by the expedition—The places visited fo
people Bakyiga—Bakunta on shore of L. Edward—Katwe and Fort Portal people
and L. Salisbury people Bateso—Mt Elgon people Bagesu and Basabei—Busoga

[End plate - Section A]

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

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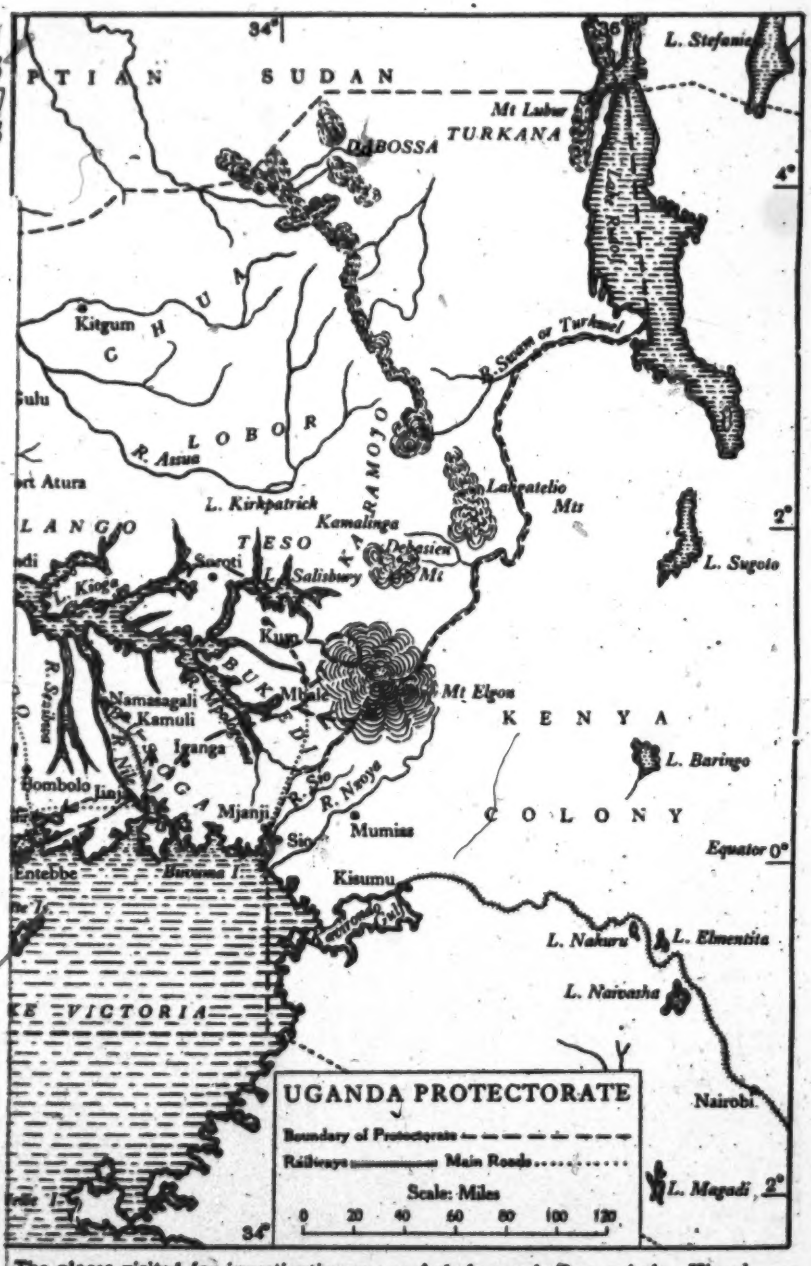

The places visited for investigation were: Ankole people Banyankole—Kigezi and Fort Portal people Bambwa and Bakonjo—Bunyoro people Banyoro—Soroti and Basabei—Bunga people Basoga.

[End plate - Section B]

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

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[P.6]

9: Maquet E-5 (1949-1951) 1961 FO42 Rundi FO42

The Districts of Ancient Ruanda

[Facing P. 102]

104

104 GLOSSARY--definitions of native terms frequently used in the sources; orthographies and transliteration systems. See also:
Word lists and vocabulary 199

133 When I now attempt to describe the inhabitants of Urundi, the Barundi (1), the following question must first be briefly

[104] [194]

1. In the spelling of Barundi, Bahima, Batussi, Bahutu, Batwa, Baganda, Banjoro, Banjaruanda, Banjankole, etc., I am following the example of J. Czekanowski (Nos. 38 and 48). In this connection, it should be noted that the phonetic value of this b is often close to our w i.e., an English v and in correct phonetic terms might be more clearly transcribed by a v specially marked, but for the purpose of my study the common b corresponds more closely to the orthography of the tribes between the lakes. On the other hand, one must write Wanjamwesi, Wasukuma, Waschaschi, etc., since these tribes pronounce the w in all clarity.

answered: What does the country look like, the soil which supports and nourishes the people and upon which its economic, social, and political life takes place? Urundi is a mountainous country, the southern part of the interlacustrine region to which belong Ruanda in the north, the Kisiba states and Uha in the east, and in the south also Uha and part of Ujiji. On all sides Urundi has good natural boundaries: in the north the rivers Akanjaru and Kagera, in the east the long plateau sloping down toward Uha, in the south the upper course of the Malagarasi, in the west Lake Tanganyika and the Ruzizi River. To the north the region has a broad front toward Ruanda, while to the south it tapers off in wedge-shaped form to Lake Tanganyika.

In its geological structure Urundi is divided into two large regions whose landscapes differ. The larger eastern part is a section of the Paleozoic slate and quartzite plateau (Plate 26) probably belonging to the Cape formation. This plateau covers almost the entire interlacustrine region. The narrower, tapering

/20/ Preface

104 Note: When we cite proper names, geographical terms, and
192 other common nouns, we shall write them with the article (1) and the
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1. The article (a, i, u), which varies according to word classes, is designated in Runyarwanda works already in existence under the term "euphonic vowel."

nominal prefix (indicating the singular or plural) (2), which are joined

2. The nominal prefix, which indicates the singular or plural, also varies according to noun class.

to the word itself as follows:

Class	Singular	Plural	Class	Singular	Plural
Class I	mu	ba	Class VI	u	n
II	mu	mi	VII	ka	tu
III	n	n	VIII	bu	ma
IV	ki	bi	IX	ku	ma
V	i	ma	X	ha	ha

Article	Number Singular or Plural	Word Root	Meaning
u	mu	ntu	man
a	ba	ntu	men
u	mu	tutsi	Hamite
a	ba	tutsi	Hamites
a	ba	hutu	serfs (cultivators)

904

192	a	ba	twa-	Negrillos
193	u	ru	go	palisade
	i	n	go	palisades

It would be more logical to give only the root itself as follows: /les/ ntu, /les/ tutsi, /les/ hutu and, in the singular, /le/ ntu, /le/ tutsi, /le/ hutu. It would be a matter of habit but the euphony would suffer a little by this.

Translation	Kinyaruanda	Lubandwa (Marangara)	Luchwezi (Ussuwi)	Lubandwa (Kissaka)
Amulet	ngisha	–	mihasira	–
Arms	amaboko	–	mikolantambara	–
Bracelet (copper)	imiringa	imihone	–	–
Eyes	amaso	–	agaweza	–
Axe	–	–	nsenya	–
Banana	ekitoke	–	bihuni	–
Bananenenhain	indoke	–	bihungatete	–
Sweet potato	–	–	ebizibizi	–
To build	kubaka	–	kizizimba	–
Farmer	umuhutu	umunutu	–	–
Tree	ikiti	–	kisale	–
Legs	–	–	malibasa	–
Beer	nzoga	ruhunga	mayanza	–
To drink beer (nzoga)	–	–	–	kutshwaga hwagura
Bow	umuheto	umuneto	bulega	–
Archery	kurasa	kurasha	–	–
Firewood	ntushari	–	nsali	–
Dagger	umusenyi	umusenyi	–	–
Peas	maharage	–	ebihurugu	–
To eat	kulia	kutanyira	–	–
European	–	–	Bazubu	–
Meat	nyama	–	migasi	–
Fire	umuriro	umwoto	muto	–
Woman	umugore	umukari	mukankazi	–
To give birth	kubiara	kubuta	–	–
To go	kugenda	kuzenga	–	–
Face	amasso	amashongo	–	–
God	Imana	Imende	–	–
Grass	ubwatsi	–	bunyamurwa	–
Hair	imitsatsi	–	ichoke	–
Chief	umutware	chirima	–	–
House	inzu	inzakaru	enzakaru	–

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Translation	Kinyaruanda	Lubandwa (Marangara)	Luchwezi (Ussuwi)	Lubandwa (Kissaka)
Dog	imga	kakungu	–	kakungu
Kahindiro (king)	Kahindiro	Kamindiro	–	–
Calabash	kisabo	–	ensweina	–
Child	umwana	umuhere	–	ibikende
Client	umugaragu	umugarama	–	–
Cooking pot	nyungu	–	ntwerwa	–
Queen mother	–	–	muyarami	–
Head	umutwe	–	muyara	–
Herbs	imboga	iziboze	–	–
Cow	inka	ihangi	–	–
Cowhide	inkanda	inkabara	–	–
Lwabugiri (king)	Lwabugiri	Rwabuguru	–	–
Girl	mukobga	musundi, ntara-komereke	–	–
Man	umugabo	umulabo	umulenzi	–
Mat	ikirago	–	mukabali	–
Mush	umutsima	umubonania	–	–
My child	umwana wanye	–	umwere wane	–
[317] To milk	kukama	kukoroga	–	–
Milk	amata	ameza	masugumu	amafuro
Ears	amatwi	–	mahuliru	–
Arrows	umuambi	–	milasa	–
Rain	–	–	nfonyi	–
Salt	umunyu	umusenyi	–	–
To suckle	–	–	kunuka	–
Sheep	ntama	–	mbwana	nyabuhoro
Stool	–	–	kisunta	–
Spear	ichumo	ishongoro	masongola	–
To die	kupfa	–	kuyiruma	–
Cloth	–	–	migonzi, mikorokozi	–

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Translation	Kinyaruanda	Lubandwa (Marangara)	Luchwezi (Ussuwi)	Lubandwa (Kissaka)
Tobacco	–	–	ihukula	–
Forest	ishamba	–	kichaka	–
Water	amazi	–	matingi	–
Way	inzira	–	muhura	–
Teeth	–	–	manono	–
Goat	ihene	inguruka	uzwika	kianwa
Tongue	urulimi	–	lurigizi	–

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575
787

blood of the animal and placed on the chests, the foreheads, and, last of all, the backs of those present. Then the mubandwa spreads out small bundles of green twigs, muyambo, on the animal. When he has given the order to disperse, everyone begins to move. One person after another walks over the sacrificial animal and goes home without looking back; otherwise the sacrifice would lose all its meaning. In this procession the father goes first, then the sons, then the chief wife, followed by the other wives and their daughters. The mubandwa and his attendants remain at the place of sacrifice. [318] If someone passes in the vicinity of the sacrificial remains, he takes care to pick up a leaf, spit on it, and throw it in the direction of the remains, saying: "Do not pursue me (spirit, umuzimu, misfortune, or illness)." This refers to the fact that the evil, the spirit, or whatever has been cast off through the sacrifice might attack a passer-by at the crossroads.

The Batutsi sacrifice cows, sheep, and chickens, whereas the sacrificial animal of the Bahutu is the goat and, more rarely, sheep.

As far as I could ascertain, the meat of sacrificed cows is distributed to all present if the prophecy is favorable. If the entrails prophesy unfavorably, the meat is given to the Batwa. The family of the donor does not eat the meat of sacrificed sheep, but gives it to the mubandwa and his helpers who have performed the sacrifice. The ceremony described by Father Van Thiele thus undoubtedly refers to the sacrifice of a sheep, which he forgot to mention. The meat of sacrificial goats is eaten by the Bahutu who

9: Maquet E-5 (1949-1951) 1961 FO42 Rundi FO42

I have given Ruanda words in the orthography now customary in Ruanda-Urundi. Articles and prefixes have been omitted wherever possible, as for instance in the words *hutu*, *tutsi*, *twa*, *ruanda*, *garagu*. The prefix has been kept in words widely used and which, if reduced to their radicals, might not be easily recognized. This is the case with the words *mwami* and *buhake*, whose roots are *-ami* and *-hake*.